



ZP/  
SA9351  
v.4-5

Library of The Theological Seminary

PRINCETON · NEW JERSEY



PRESENTED BY

Yale Divinity School Library

PER BV 2360 .S8 v.4-5

The Student volunteer





Digitized by the Internet Archive  
in 2015

# The Student Volunteer

---

VOL. IV.

MARCH, 1896.

No. 6.

---

## THE MISSIONARY OUTFIT.

---

MRS. LUCY W. WATERBURY.

---

Every out-going missionary should be provided with an outfit, certain necessities in her comfort and her work. There will be emergencies when she will need to draw heavily on her stores. Be sure, dear girl volunteers, that you secure the essentials, as you prepare this missionary outfit. One worker in Africa wrote pathetically, "Our supplies are nearly gone, we haven't enough of anything but lard." So you may find in your spiritual equipment a full stock of courage, but a small supply of patience and an utter lack of the "oil of gladness."

Let us go over the list of essentials. We shall find such a comprehensive one in Gal. v. 22, under the heading: *Fruits of the Spirit*. Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance. You believe that the Holy Spirit is abiding in you. What proof have you? "He that abideth in me and I in him, the same beareth much fruit." "If we live by the Spirit, by the Spirit let us also walk." Preceding this ingathering of souls, which we are apt to think the real fruit-bearing, must come this fruitfulness of our own lives.

"Love; Hope; Patience; let these be thy graces,  
And in thine own heart let them first keep school."

We cannot preach love and live hate; we cannot bring joy and peace to others if we have them not ourselves. Surely we must secure every one of these dear, homely, work-a-day graces if we would win this weary world to Christ.

We begin with the greatest, *Love*; which seeketh not her own, hopeth, believeth, endureth. "Seeketh not her own." Watch two little children playing. Even though they may not seize each other's toys, it is quite enough to mar the happiness if each clings tightly to her own. Our *own* way—our *own* rights, so often prove our undoing. Love shares; love gives up and out and away; love is the unfailing test, for "God is love," and "he that loveth is born of God."

*Joy*. Fill up every crevice and corner with this bright, golden fruit. Do not be discouraged if you are not naturally joyous, for you can learn to be. You need not be frivolous, but do, oh, do be cheery! Live a life of pure gladness, you child of a King. There are a few "Aunty Dolefuls" among the missionaries, only a few, but we do not want any more. Life *is* sorrowful; most of us have woes but the world does not need them. It needs sunshine and smiles and comfort, so put in a good supply of joyousness and use it freely every day.

*Peace*. Surely you who are to preach a gospel of peace must be peacemakers in the most beautiful sense. Peace is not merely the absence of strife, not a dead calm; it is power and harmony; it is a possession. The meaning will dawn upon you as you toil alone in a far off land. •

"Peace, perfect peace, with loved ones far away,  
In Jesus' keeping we are safe and they."

*Long-suffering!* which means patience. You may summon all your fortitude to meet lions and snakes, and lo, a tiny red ant or an infinitesimal flea proves to be your foe, and you have no weapons with which to meet them. We so often prepare for the great trials which never come, and leave unguarded the daily entrance to find that some trivial slight or repeated unkindness has stolen all our patience. Does the Spirit within you help you to bear sweetly and patiently the disagreeable habit of your roommate, or the cutting criticism of your friend? Can you endure petty trials as bravely as you think you could bear great ones?

*Kindness!* Is your attitude toward people in general kindly and sympathetic? Do children read their welcome in your face? Do the girls want *you* in sickness or in trouble? You cannot borrow at will this grace of kindliness. It must be your everyday garb or you will wear it awkwardly. "Be ye kind one to another."

And *Goodness!* The active expression of the kindly feeling will follow naturally. But "There is none good," says our Master, and in the light of Perfect Goodness how our own lives lie in shadow! And yet we may, we must, follow the example of Him who went about doing good. The good child may not attain to her high ideal, but she strives, and almost unconsciously the unselfish service is bringing her character into likeness to the only true ideal.

*Faithfulness.* Which rules, impulse or duty? You may be bright, enthusiastic, zealous, but if you be not trustworthy, how can God or humanity depend on you? A trustworthy servant may lack many desirable qualities, and still be a profitable servant. Faithfulness in preparation will precede faithful work on the field.

*Meekness.* What shall one do with this old time fruit, this negative virtue? You will learn that in not doing, not saying, you are achieving your greatest victories. It is a rare fruit and a sure sign of the divine Spirit. You have known unselfish, brave, earnest men and women. How many truly meek ones have you met? Just because this fruit is not often brought to perfection, let us, if possible, secure it for our outfit.

*Temperance;* or the better marginal reading, self-control. Peter struggled for it,—John attained to it after many years. We find our need of it in a hundred ways. Let us seek it, not in a vain battle against certain besetting sins. Let us find it in a perfect union with "One who is your Master, even Christ." Self-control is fine, Christ's control is sublime, and only in the greater mastery do we find the lesser.

It is a long list and contains some costly fruits. Which will



you leave out? You need not leave any out; for the One who sends you goes with you, according to His promise. Your missionary outfit may be complete; for "All things are yours, and ye are Christ's, and Christ is God's."

---

## THE LIVERPOOL CONFERENCE FROM A BRITISH POINT OF VIEW.

---

F. W. S. O'NEIL, BELFAST, IRELAND.

---

The Student Volunteer Missionary Union in Britain owes much of its inspiration to America. The power of Wilder's method of stating the missionary problem, making it necessary for a man to have a special call to remain at home, was one of the forces that began our movement. And now, the adoption of the American watch-cry has opened a new chapter in our history. Both to the volunteer and to the Church, the lessons of the Liverpool Conference may be said to cluster round the stirring phrase, "The evangelization of the world in this generation."

The question before us is, How does the late Conference bear upon the British Movement? Looking back on the four years' activity of the S. V. M. U., one is struck both by the comparative absence of difficulties in its path, and also by its remarkable growth. The too rapid extension of the S. V. M. F. M. in its early years, had given us the salutary warning of caution. Mere boyish enthusiasm or unspiritual romance was discountenanced. And yet, withal, our Union which two years ago had 500 members, has now 1,000. Naturally, therefore, steady-going, middle-aged Christians looked askance at us. Some prejudice and doubt, then, on the part of older Christian men and societies were perhaps our main difficulties, as they must be with young people's movements generally. It is remarkable that two evil factors of the social life of Britain which might have been great barriers to an advance, caste and denominationalism, have never, in the providence of God, risen



for us beyond the magnitude of molehills. Perhaps the only instance of this difficulty was when, at our first Conference, we were informed that the Oxford men strongly objected to being called "students."

As to the influence of the Liverpool Conference on the S. V. M. U., it must first be observed that the unity and harmony which had been very evident in our work hitherto, were more observable at these meetings than ever before. With delegates not only from all over the British Isles, but also from many of the universities of Europe, America and other parts of the world, we felt the words come home to us with new meaning, "All one in Christ Jesus." The spectacle of the educated youth of twenty-four nations meeting to discuss the extension of Christ's kingdom revealed to many a thoughtful Christian the vast importance and mighty possibilities of the student movement. This fact alone would have been enough to silence doubt. It helped greatly to disarm prejudice, that there were no less than forty-two missionary societies represented. The S. V. M. U. was indeed welcome from the first as a valuable auxiliary by the societies and now it has very plainly the warm approval of the leading missionary organizations. It follows, as a result of this, that new methods of arousing the Church must soon be adopted. The existence of the Union has already had significant results in the churches, special efforts in some cases having been made to send out the volunteers who offered. And now that the Conference has made the movement much more widely known and has shown the feasibility of preaching the Gospel speedily to every creature, new inspiration will be given to every scheme for lengthening the cords and strengthening the stakes. The contributing of £1,650 in response to an appeal for £900 is prophetic of how the money difficulty will be solved when it is recognized that Christ has "all power."

But the feature of the Convention which will be of most lasting value to the movement was its intense *spirituality*. For nine months previously there had been a concert of prayer on its

behalf. The student leaders were men who were convinced of the power that lies in absolute dependence on God and, consequently, not an important matter was decided in public gathering or private consultation without being surrounded by very real prayer and thanksgiving. Considering that the Conference was entirely a missionary one, it was remarkable how much emphasis was laid on personal religion. We were made to feel that the fulness of the Holy Ghost was an essential qualification for missionary service and that Christ must be everything to us. No wonder that many volunteers since the Conference have experienced a new joy and power in their lives. There was very little of the mere emotional element in the meetings. The foundation was being laid with absolute sureness and therein lies the security for future progress. The missionary fire is already being rekindled in the colleges with a brighter, purer flame. In short, the Liverpool Conference has sent the movement forward with a bound. Our work is visibly widening and our responsibilities increasing. Were the enterprise human, we might tremble at the magnitude of the task before us. But God has very wonderfully taken the S. V. M. U. into His own hands and for Him there is nothing too hard.

---

## THE CONFERENCE FROM AN AMERICAN POINT OF VIEW.

---

GEORGE SHERWOOD EDDY, PRINCETON, N. J.

---

When it is said that the Liverpool Conference surpassed our own Detroit Convention, both in its spiritual power and in its results, we may know its significance. Nearly a thousand delegates, mostly students and professors from British universities, but including representatives from twenty-four nations, gathered in the body of a beautiful hall holding some two thousand more of the people of Liverpool. On the platform were representatives from forty-two missionary societies, missionaries from all lands and leaders of the S. V. M. U. The plan was similar to Detroit:

opening the day with a prayer-meeting, breaking into sectional meetings upon the various fields, boards and phases of missionary work, and uniting in mass-meetings during afternoon and evening.

Two results of the Conference were most impressive:

1. A new international unity among students. Our American Conferences have necessarily been national. This was truly international. Holding the key to Continental Europe, England was in a position to bring these countries into line with the S. V. M. It will be a joy to clasp hands with these men on the other side of the globe. The world is larger than we thought. We are not working alone.

2. A deepened conviction in the hearts of all concerning the watch-cry. It seemed like the seal of God's approval and the sign of its possibility, that on the day of its adoption by the British Union, after three years of struggle and prayer, the Movement should be organized for Germany, France and Switzerland by a score or less of delegates from each country; that the news should be announced of its inception in Spain and of its beginning among the students of Australia nine months before, at which time four students in Scotland had been led to pray especially for that country; and last of all that enough money should be given that evening to cover the expenses of the Convention, the British budget, and to place a volunteer secretary in each of the great countries of the Continent awakened that day. The eighty Irish students who shouted the watch-cry across the Mersey on the evening of their departure and the English students who shouted back "He is able to do exceedingly abundantly above all that we ask or think," voice the spirit of the Conference and mark the beginning of a new chapter in the Movement.

After noting the wise and conservative policy of the British Movement, which with a thousand volunteers has but twenty-two men renounced, our space confines us to only two of the many lessons of the Conference itself:

1. God's ability to use men, His independence of circumstances and means, His choosing the weak things and the things that are not. With conservative college doors closed against missions on all hands and without the naturally strong leaders who founded our own Movement, they have been thrown upon God alone and He has abundantly honored them. What an object lesson was there in C. T. Studd, the cricketer, of the Cambridge Band, home on furlough. There on the platform was F. B. Meyer, brought into the deeper life by Studd and Smith and since so blessed to England and America; while there in the audience were representatives of a Volunteer Union a thousand strong begun by the efforts of these two men, and of the British College Christian Union, whose origin may be traced to their farewell meeting in Edinburgh. May I make bold to say that this man's natural ability is not above the average American volunteer, but there is a difference. God is more in his life, because he spends more time with God.

2. The deepest lesson of the Conference was the power of prayer. In America we speak much about prayer and emphasize its importance, but these men pray! The whole Conference was the result of prayer. Three weeks before it opened only some hundred and twenty delegates were provided for and the pastors of Liverpool said no more would receive. In answer to prayer hundreds of homes were opened in a few days—more than enough for all who came. When time was precious, meetings were opened by an amount of prayer that would have made an American chairman nervous. Every knotty problem of the Executive was untangled in prayer, and it was virtually on their knees that the watch-cry was adopted. The new power and the changed lives of the British representatives who had come to Detroit and Northfield and Geneva was striking, but when one of them spoke of an hour of daily prayer in addition to his Bible study, the answer was not far to seek. One American delegate at least was put to shame by these men, and by God's grace a new prayer life has begun for him. Here is the weakness of our

own Movement and of our own lives. We plan, we organize, we are willing to work till we drop, but we do not pray. Do we really suppose that if each day began with one hour, yes, sixty minutes, in vital communion with God we should accomplish less? Do we think that even if at the expense of our preparation we spent one hour before each meeting at which we were to speak in communion with Him, we should have less power? Do we ever remember one day in all our lives in which we spent too much time in prayer? Our Lord never reproved His disciples for lack of work, but because they would not trust Him. We will trust Him only as we know Him, and we will know Him only as we take time to be with Him. "He that saveth his time from prayer shall lose it. But he that loseth his time for communion with God shall find it again in blessing." Whence is to come our power on the foreign field when "the props" are gone? When are we going to learn to pray? When shall we have more time? If we do not have time now we probably will not then. For hundreds of kindred volunteers, for many whose purpose has grown cold, for a Movement that could shake the world if it would pray, for secretaries who today are speaking to lives in the balance, for a church unawakened, for a world unsaved, let us pray! "Is anything too hard for Me, saith the Lord?" "Believe ye that I am able to do this?" Oh, friends, let us *pray!*

---

"Work enough at home? There will be more work at home if we don't take hold of missions more in earnest \* \* \* Christianity is nothing if it is not missionary. *Your* Christianity is nothing if it is not missionary."—*J. Broadus, D.D.*

---

Oh, dear friends, are we living habitually in such nearness to the Lord Jesus that the gentlest intimation of His wish comes to us with the force of a command, and with the consciousness that some way or other it *is* possible to obey, and that we shall be carried through in any service to which He calls us?—*Rev. J. Hudson Taylor.*



# The Student Volunteer

---

Published Monthly during the College Year by the  
STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS

80 INSTITUTE PLACE, CHICAGO

---

EDITOR, HARLAN P. BEACH

BUSINESS MANAGER, H. B. SHARMAN

---

*Subscription Price, 25 Cents a Year in Advance*

---

*Entered at Chicago Post Office as second class matter*

---

---

MOTTO FOR '95-'96. "LIVE MORE WITH CHRIST, CATCH MORE OF HIS SPIRIT; FOR THE SPIRIT OF CHRIST IS THE SPIRIT OF MISSIONS, AND THE NEARER WE GET TO HIM, THE MORE INTENSELY MISSIONARY WE SHALL BECOME."—*Henry Martyn.*

---

Do not let the feminine pronouns and technical title of our leading article prevent any male candidate for missionary service from reading Mrs. Waterbury's bright and helpful contribution. As a former missionary in India and the present Home Secretary of the Woman's Baptist Foreign Missionary Society, she knows how to put facts, as well as where to place the emphasis. No missionary can afford to be without this divine "outfit."

We are glad to give space to the two views of the Liverpool Conference of Volunteers. Mr. O'Neil is one of the most energetic among the students of Ireland, while Mr. Eddy needs no introduction. The two articles have been purposely left as they were written, even though there is some repetition. In fact, such repetition is salutary, for prominence is thus given to a characteristic of the meetings which made Liverpool days as days of heaven on earth. Would that the recital of such experiences might be used by God to awaken among our own volunteers a desire to gain individually a similar blessing.



Special attention is called to the Monthly Missionary Meeting outline for this month. The writer is not only prominent as a professor in Chicago University, but is also the foremost authority in America on that broad line of philanthropic and Christian endeavor included in the work of the Inner Mission of Germany. This topic, unlike some others, appeals to a variety of persons: to the sociologist, to the city missionary, to young women, and to those interested in foreign missions not only because many deaconesses are found abroad, but likewise because of the germinal ideas which can be profitably adapted to the conditions of many lands. If desired, Professor Henderson's valuable outlines can be extended over more than two meetings and so a more thorough work be done. A second outline will appear in the April issue.

---

We wish that we might receive from members of the Movement the country over articles like Mr. Dorman's that would prove practically helpful to Bands and Classes. The Harvard volunteers are using the Prayer Cycle more intelligently, perhaps, than those elsewhere. Why not try their plan?

---

Owing to the Educational Secretary's absence at the Liverpool Convention, it was impossible to announce in the February issue the names of the five who stood highest in the examinations held at the conclusion of the Studies on India. All the papers sent in were excellent, as was to be expected where only the best was forwarded from each institution holding the examination. Other competitors besides the successful ones are to be congratulated on the faithful work done. Below are given the names of the first five competitors, arranged in the order of excellence:

1. William P. McGarey, Geneva College.
2. Pauline E. Dennis, Peabody Normal College, University of Nashville.
3. Susie B. Tallman, Iowa College.
4. Isadore M. Gilchrist, Monmouth College.
5. Alice Morton, Northfield Training School.

Our Chairman, J. R. Mott, has reached India in his journey around the world, and during February has held important Conferences at Lucknow, Calcutta and Madras. Like those conducted by him and Mr. Wilder in Ceylon, these gatherings will mean much to Indian students and missionaries, both as related to personal living and to their services to the kingdom. Leaving India, Mr. Mott expects to proceed to Australia, having been urged to do so by students there, and by the British volunteers who have made it possible to extend his tour in that direction. Perhaps no other man stands so vitally related to the progress of the work among oriental students as does he; hence we would suggest that users of the Prayer Cycle insert Mr. Mott's name in one of the blank spaces for special remembrance now.

---

Volunteers will be glad to learn that our former Educational Secretary, D. Willard Lyon, arrived safely in North China early in November. He begins his labors as the first General Secretary of the Y. M. C. A. in that Empire under remarkably favorable circumstances. Tientsin, 83 miles from Peking, is the residence of Viceroy Li Hung Chang, and hence is the center of China's progress at the present time. The new educational institutions fostered by the Viceroy, are located at that city, and Mr. Lyon was able to begin work at once, though until his coming, no Association existed there. While Peking will probably be the ultimate headquarters of the Chinese movement, Tientsin is just now a point of great strategic importance. One who undertakes the momentous work of organizing the Association in such an Empire deserves our heartiest interest.

---

"Out over that narrow rim of their own lives [the early settlers of New England], the big heathen world lived and grew brutal and died, and lived and died again as the generations followed each other, and no one said to himself: How can they believe in Him of whom they have not heard, and how can they hear without a preacher?"—*W. F. Stevenson, D. D.*

## THE MONTHLY MISSIONARY MEETING.

## THE GERMAN INNER MISSION.

PROFESSOR C. R. HENDERSON.

## STUDY I.

I. Definition or description: the works of loving rescue, protection and soul-winning, done by members of the "Evangelical Church." It is not our "Home" Mission, although it comes from the same love which creates all missions, at home or abroad. It is simply a continuation, under adapted forms, of the charity of Jesus and His disciples in all ages.

## II. Historical Origins.

1. The works of Pietism, 1780-1783. Deeply earnest and spiritual, but too narrow and ascetic to become general; individualistic and not social in aim.

2. Forerunners. (a) J. A. Urlsperger, "Christian Society." (b) Bible Societies. (c) Tract Societies. (d) Christian journals. (e) Philanthropic Pietism. Pastor J. F. Oberlin,— "Nothing without God; all for the Saviour." H. E. Kottwitz. (f) Child-Saving: Pestalozzi; J. Falk; C. H. Zeller.

## 3. Systematic Efforts at Organization.

(a) J. H. Wichern and the Rauhe Haus.

(b) Fliedner, and the Kaiserswerth Deaconess House.

(c) Care of scattered Christians: the Gustav-Adolfverein.

## 4. The Enlargement of the Scope of Work, 1848-1871.

(a) Influence of Revolution of 1848.

(b) Wittenberg Church Diet and the Central Committee on Inner Mission. Central direction secured.

(c) Extension: Brothers of the Rauhe Haus; care of defectives and fallen girls; nurses in war; more parish visiting; evangelism; Sunday-schools; Raiffeisen banks for savings and credit.

5. Consolidation and More Thorough Preparation for Service; 1871 to the present. Specialism and science introduced.

6. Recent Efforts for the Working Classes. Societies and mutual benefit associations. Literary labors on the "Social question." The Evangelical Social Congress.

Bibliography. In English: "Christianity Practically Applied; General Conference," pp. 366, ff. "Praying and Working." W. F. Stevenson. London. S. Bagster and Sons, or Robert Carter & Bros., N. Y. "The Inner Mission." J. B. Paton. London. Wm. Isbister. "The Romance of Charity." By John de Liefde. "Deaconesses in Europe and America." By Jane Bancroft Robinson, Ph.D. "A Colony of Mercy." By Julie Sutton. In German: "Leitfaden der Inneren Mission." By Theodor Schäfer. "Die Lehre der Inneren Mission." By Dr. Paul Wurster (1895), latest and best. "Die Inneren Mission der Deutschen Evangelischen Kirche." By J. H. Wichern. Further titles in works named. Articles in "American Journal of Sociology," March, 1896, and later. The theological dictionaries and encyclopædias may be consulted.

---

## MISSION STUDY AND THE CYCLE OF PRAYER.

---

HARRY G. DORMAN, HARVARD UNIVERSITY.

---

There is a danger in the four years' course of mission study, lest we become so absorbed in the detailed consideration of some particular field that we neglect to keep ourselves informed as to the wider reach of missions. Missionary history is so rich that we can afford to omit none of it; the extension of Christ's kingdom can never be so broad that we can ignore its furthestmost frontier.

A way to keep in touch with the larger movement, at the time that we are studying more minutely some portion of it, is by a combination of the fact-record book and the Cycle of Prayer. Take a blank book, and head thirty of the pages with the names of countries, as given in the Prayer Cycle, in much the same manner as a stamp album is arranged. You have then a complete list of the mission fields of the world, divided more or

less evenly into thirty headings. Now on the appropriate pages group your facts.

Points that it is well to note are: the geographical features; the character of the inhabitants, their dress, customs and religion; the political history; the history of missions in the country; the lives of any famous missionaries; and finally the work of missionaries in the field to-day,—first the work of your own Board, and secondly the work of the other Boards. Sources of information are geographies, encyclopedias, museums, private and public libraries, the reports of the various boards, the missionary magazines, the daily papers, returned travelers and missionaries.

Where possible, it is best, instead of a bound note-book, to use a book made up of the perforated sheets that are commonly used for college lecture notes, in order that extra pages may be added at will, when the facts under one heading overflow their allotted pages.

Remember that the aim is not so much to create a missionary encyclopedia as it is to arrange briefly such notes as will bring to mind the information that has been gathered. Then as we take up the Cycle of Prayer for the morning watch there will be before us on the open page such an array of facts as will make our prayers intelligent, sincere, earnest and fervent.

---

## ANNOUNCEMENT CONCERNING THE MISSION STUDY COURSE OF THE SPRING TERM.

---

Already inquiry is being made concerning the course of study which is to follow the present one on Religions. As announced last year, the topic will be "The Bible and Missions." In a sense it will prove the most important one of the year, since it will focus the Light of God's Word upon His great Work. As the Bible is virtually the text-book of this course of six studies, no extra one will be required, the outlines being printed in the VOLUNTEER. To the comparatively small number who are not already taking this periodical, it will be necessary to subscribe,



but otherwise no additional expense is involved. If any such students prefer not to pay for an entire year, they may send fifteen cents to the office of the Movement, 80 Institute Place, Chicago, and receive the last three issues which contain the Studies. We strongly urge, however, that twenty-five cents be sent for an entire year's subscription.

We have been agreeably surprised at the unusually large number who have taken the first two courses of the Cycle. The same enthusiasm and enterprise which have made them so successful should be shown in organizing for this very helpful series of studies. Every Christian student should be enrolled, whether previously a member of the Study Classes or not.

---

## OUTLINE STUDY OF NON-CHRISTIAN RELIGIONS.

---

BY THE EDUCATIONAL SECRETARY.

---

### STUDY VII. BUDDHA AND HIS DOCTRINES.

*Required reading:* Grant's "Religions of the World," ch. VII.

*Additional readings:* the Encyclopædias, article "Buddhism," especially Prof. Davids' in the Britannica; Atkinson's "Prince Siddartha, the Japanese Buddha," throughout; Barth's "Religions of India," pp. 101-139; Bigandet's "The Life or Legend of Gaudama," vol. II., especially pp. 189-289; Davids' "Buddhism," especially chs. II.-VIII.; Edkins' "Chinese Buddhism," chs. I.-IV; Hardy's "Manual of Buddhism," ch. VII.; Rockhill's "The Life of the Buddha," chs. II.-IV.; Titcomb's "Short Chapters on Buddhism," chs. I.-IV.; Waddell's "The Buddhism of Tibet," especially chs. II., VI., XXI.; Monier-Williams' "Buddhism," especially Lectures II.-V.

#### I. Introductory.

1. Relation of Buddhism to Brahmanism illustrated.
2. Parallel between Gautama and Luther.
3. Present multiform character of Buddhism.

#### II. The Sacred Books of Buddhism.

1. Theories concerning their Christian coloring.
2. The Tri-pitaka: its date and influence.
3. The Great Vehicle and its teachings.



4. Tibet's advance on these teachings accounted for.
- III. Life and death of Buddha.
  1. Names, Buddha, Gautama, Sakya-Muni, explained.
  2. His birthplace, ancestry and early life.
  3. Portrayal of Gautama's character.
  4. Reasons leading to "the Great Renunciation."
  5. Life as a Brahman and as an ascetic.
  6. The enlightenment under the Bo tree.
  7. That Buddha's success depended on his personality illustrated by story of Purna.
  8. Mara's temptation and Gautama's early converts.
  9. The phrase, "wheel of the excellent law."
  10. Last forty-five years of Buddha's life.
  11. Charge to Ananda and last words.
- IV. The teachings of Buddha.
  1. "The four sublime verities."
  2. Nirvana, Karma and the Middle Path explained.
  3. The two tables of Buddhism's ten commandments.
- V. Reception of Buddha's doctrines.
  1. Their reception aided by his example.
  2. Why they appealed to common people and Kshatriyas.
  3. Acceptance of his doctrines aided by their form.
  4. Individualism a factor in their reception.
- VI. Decay of Buddhism in India.
  1. Brahmanism's tolerance toward Buddhism.
  2. Idolatry and other changes in Buddhism.
  3. Passes away before Brahmanism, but leaves upon it a permanent impress.

#### STUDY VIII. SUCCESS AND FAILURE OF BUDDHISM.

*Required reading:* Grant's "Religions of the World," ch. VIII.  
*Additional readings:* the "Encyclopædia of Missions," article "Buddhism;" Beal's "Buddhism in China," especially chs. XXIV., XXV.; Hardwick's "Christ and Other Masters," pp. 321-346; Hardy's "Manual of Buddhism," ch. X.; Kellogg's "The Light of Asia and the Light of

the World," especially chs. IV.-VI.; Kuenen's "National Religions and Universal Religions," Lecture V.; "Non-Biblical Systems of Religion;" Davids' "Buddhism and Christianity;" "Present Day Tracts, Non-Christian Religions;" Reynolds' "Buddhism;" Titcomb's "Short Chapters on Buddhism," chs. XXXII.-XXXV.; Monier-Williams' "Buddhism," Lecture XVII.; "World's Parliament of Religions," vol. II., pp. 862-879.

- I. Early success of Buddhism.
  1. Its spread in Gautama's lifetime.
  2. Successes under Chandragupta and Asoka.
  3. King Kanishka's services to Buddhism.
  4. Monier-Williams' catalogue of its services to Asia.
- II. Failure of Buddhism to permanently benefit mankind.
  1. Not acceptable to Semitic and Aryan races.
  2. Unfavorable to progress and breadth of soul.
  3. Its worship mechanical and idolatrous.
  4. Lessons taught by Buddhism's failure.
- III. Fundamental defects of the system.
  1. Buddhism is essentially atheistic.
    - (1) Abandonment of atheism for Lamaism.
    - (2) Adi-Buddhism described.
    - (3) Belief in Bodhi-Satwas.
    - (4) "The rotary calabash system" criticised.
  2. Gautama's defective view of man.
    - (1) His conception of sin and misery.
    - (2) Criticism of the Christian view. Rejoinder.
    - (3) Proof that Buddhism is essentially selfish.
    - (4) Buddhism and Christianity's opposite views of life.
    - (5) Celibacy and mendicancy criticised.
  3. Summary. Brahmanism and Buddhism contrasted.
- IV. How can Christianity meet Buddhism's need?
  1. It should emphasize points of similarity.
  2. Render Gautama the honor due him.
  3. Rise on human stepping-stones to the Light of the World.

## MISSIONARY LITERATURE.

**THE PRESERVATION OF HEALTH IN THE FAR EAST.** Hints as to Clothing, Food and Residence in China. By W. P. Mears, M.A., M.D., (late of Fuh-Kien Mission; formerly, Examiner in, Lecturer on, and Supervisor of Anatomy, in the Faculty of Medicine of the University of Durham). Issued under the direction of the Medical Mission Committee of the Church Missionary Society, for the Guidance of the Society's Missionaries in China. London. Church Missionary Society, Salisbury Square, E. C. 1895. Paper,  $5\frac{1}{2} \times 8\frac{1}{2}$  in.; pages, 48, with seventeen plans and diagrams.

Life and health are literally in this booklet; moreover, more than one death and much disease could doubtless have been avoided, had these facts been known. Its competent author knows how to put things clearly and fully, and he has covered all items of importance in a minimum of space. Under such heads as Personal Outfit; Traveling Outfit; General Outfit; The House: its Site; Preparation of the Ground, Light and Air; Doors and Windows, Ventilation, Stoves and Chimneys; Drainage, Water Supply, Contracts, etc., he places the reader in command of all the facts necessary to a healthful life in China. The plans of houses, wells, ventilating devices, method of bed-making for tourists, etc., add greatly to the value of the book. Every one going to the southern half of China should secure it. Many things would hardly be feasible in North China. Possibly it is too ideal a life to be realized in many cases, especially for the prices named. The missionary, however, is too precious a piece of the Lord's property to be sacrificed to unscientific living in tropical and Oriental lands, and Dr. Mears has done missions a great service in this life-preserving treatise.

**METHODS OF MISSION WORK.** By Rev. John L. Nevius, D. D., Missionary to China. Foreign Mission Library, 156 Fifth Ave., New York. (1895)  $4\frac{1}{4} \times 6\frac{1}{2}$  in. Cloth, p. 96. Price, 25 cents, postpaid.

This little work, printed originally as letters in *The Chinese Recorder*, is one of the most valuable monographs on the subject that has appeared and we cordially commend it to volunteer

readers. The question at issue is the fundamental one of the manner in which the native church should be planted, built up, rendered independent and propagated,—especially whether this should be done largely by paid helpers and foreign money, or through unpaid agents raised up on the ground. The latter view, with a fully developed system for making it possible, is presented by Dr. Nevius. The reviewer remembers the warm discussion which arose on the field at the time when the letters appeared. Some arguments which seem sound as here presented were shown to be boomerangs which came back on the author; yet the general sentiment was in favor of a thorough trial of Dr. Nevius' plans. There was very little difference of opinion concerning the value of the Manual for Enquirers described on pages 38, 39, and many a young Chinese missionary is under deep obligations to the author for chapters VII. and VIII. on Beginning Work. No China candidate should fail to read this book. One prominent missionary secretary has ranked it next to Paul's epistles in its value to all prospective missionaries.

“We are to look at something larger than the gathering of a few natives, whether they are hundreds or thousands, out of indescribable error and woe. No doubt, since the work of the rescue of the individual draws its impulse from the pricelessness of the human soul, it must always be eminent and inspiring, and is the basis on which all wider aims rest. But the greatness of the modern mission, as we apprehend it, is in this, that it has fused into one two ideas that were often distinct—the rescue of the individual, and the building up of a universal kingdom of God; that it does not recognize any limits short of those which Christ assigned to His church—the whole world; and that it aims to win for Him the busy life of vast peoples, their existence as races, their polity, their literature and commerce, and all the springs of national being: to change, in fact, and that everywhere, heathendom into Christendom.”—*W. F. Stevenson, D. D.*

We have a supernatural work to do, and we must have supernatural power with which to do it.—*Rev. A. J. Gordon, D. D.*



Princeton Theological Seminary Library



1 1012 01464 8846

**FOR USE IN LIBRARY ONLY**

**PERIODICALS**

**For use in Library only**



For use in Library only

